

## THROUGH ANTANAS MACEINA'S EYE

### ON THE RELATIONSHIP BETWEEN THE CHURCH AND THE WORLD

**One would like to believe that every good Christian wants his relationship to the world and the church to be harmonious, spiritual, and spiritual. If we live in this world, we cannot avoid a certain "falling" into worldly affairs.**

**The church also adapts to the world. It needs funds to maintain buildings, it needs cheaper electricity. This is how friendships with politicians arise, who in one way or another save the churches. God cannot help in these matters.**

**Only man to man. "God is love, God is spirit, God is light." These are not my words, but Jesus's. We can only understand God by accepting Him as Spirit, Love, Light.**

If we want something ELSE from God, something "earthly," then God is not a dispenser of such good things. He gives everything through the Spirit, Love, and Light hidden within us.

We should enjoy it and share it. Unfortunately, we do not know these gifts of God, we do not discover them within ourselves, and all our desires are diverted to the goods of the world. For us They are getting smaller and smaller. We spend our entire lives accumulating earthly goods.

We are guided by our mind – the great advisor. The Spirit cannot put anything on the table and fill our pockets with money. This is exactly how the world lives. (Almost) no one obeys or listens to the Word of Jesus. If our world is evil, full of pain and betrayal, there is no one to make claims. The Church lives according to its canons, but it also needs earthly goods. Let the priests not be angry, but those canons do not fill the Christian Heart with either Love or Light. The Church and the Believers

must change *from within*. What can they claim from God? He has already given all of Himself through the suffering of Jesus Christ. Is that not enough?

Such thoughts bring us back to Antanas Maceina's book "The Church and the World".

A. Maceina's concern with the relationship between the church and the world is understandable, but not fully understood. The author raises the question: what can be done to ensure that this relationship between the church and the world is and the world would change for the better. So what is hindering this progress? Since 1970, When this booklet appeared, a lot of water flowed, the world changed even more, but not for the better. The church, like the world, is in the hands of people. As the world has deteriorated, so has the church. Everyone is shouting that Christianity is in crisis. People are no longer pushing into it and are only busy with their own lives. You cannot blame God for leaving us. We

we left Him, His Spirit, Love, Light. So let us remember together with Antanas Maceina what happened after the Second Vatican Council.

**I will quote:**

"The Church and the World" better expresses the inner tension that we all feel so clearly now, because this tension arises precisely from the Church's relationship with the world.

Thus was born and grew this little book. Its content consists of a description of the situation of the Church after the Second Vatican Council in its entirety; a description that we do not yet have in our religious literature. It is true that in our press there is a considerable amount of writing on individual issues of the present day – both positive and negative – but there is still a lack of a critical cross-section of the whole that would reveal the common features of the current alternatives and consider them more closely."

With this book, the Author decided to "fill the remaining gap" and "dedicates it to all **thinking and concerned believers**, first and foremost *to the Future Movement*, which then celebrated its 60th anniversary. The Future Movement was born as a response *to natural scientific* materialism and atheism. Their attention was then directed to the world, the spread of which was to show that **neither materialism nor atheism can be justified in the light of critical reason**. But hasn't the time come?

" To turn this gaze towards the Church, now threatened by **anthropological atheism**? Wouldn't it be the task of futurists to show that the spread of man refutes anthropological atheism as much as the spread of the world once refuted cosmological atheism?"

Antanas Maceina continues his insights: "Obedient to "a voice that arose from on high in the depths of his heart", Pope John XXIII called for the Second Vatican Council with joyful hope and great confidence. He saw, on the one hand, "a completely changed face of human history", on the other - also "a greatly changed and improved Church"; he looked "at a Church full of vitality", shining with "the beauty of holiness" (III, 16), therefore he rightly believed that "**the time has already come" to give not only Catholics, but "and the entire human family" a gift in the form of a new Council** (III, 17). The resolutions of this Council should clarify "the hearts of people", strengthen them with the "light of Christian wisdom" and

to penetrate to the depths all their "fields of activity" (III, 19). However, his most important "concern is to more successfully preserve and spread the treasure of Christian doctrine" (III, 29).

The Pope felt that this Council "not only had the eyes of the nations turned to it," but that "the hope of the whole world was placed in it" (III, 35); in other words, that it was not only a matter of curiosity but also of desire. And indeed, the mere fact that almost all of Christendom sent its observers to Rome, that the world's press closely followed the progress of the Council, that the questions it discussed concerned every deeply thinking believer, already confirms John XXII's insight and expectations. **The Second Vatican Council was a clear ray of hope in the sky of the Catholic Church. But**

**Only a few years have passed (the Assembly was closed on December 8, 1965), and this sky is already beginning to darken. What is more: clouds are gathering in it, threatening a real storm in the Church.** Here is how Cardinal L. Jaeger.

The Archbishop of Paderborn, Germany, describes the current mood: "Have the expectations of the last days of the Council been fulfilled? Haven't we seen in recent years the danger of division and the collapse of continuity, instead of calmly using and further developing the ideas of the Council? **Do we not see the dramatic intersection between the opposing trends, all those endless disputes between the spiritual and the secular**, all that renunciation of priestly duties, those psychological schisms, arbitrary protests, discussions that often end only in confusion and bitterness? Are we not in danger of losing the vertical line of piety (to God) in favor of the horizontal line of social and political?"

Not even five years have passed since the end of the Council, and the renewal that has already begun with difficulty threatens to degenerate into a break with tradition. Instead of movement, anxiety is growing. Instead of a new style of life, relentless experimentation is gaining more and more power. **The new interpretation of the faith is in danger of losing the content of the faith.**"

**What happened to create such tension?** Antanas Maceina writes movingly: "What is this a passing shock or crisis, of which there have been many in the history of the Church, **or a permanent state from which the Church, as a traveler on earth, can never shake off?** This is the question that forces us to consider more deeply not only the visible and tangible events, but also **the very essence of the Church in relation to her place in the world.** For only in the presence of the world does it appear what the Church truly is and what she must become, fulfilling the vicissitudes of her life."

**Unfortunately, those questions, although they were very seriously presented in the aforementioned booklet, remained...questions without answers.**

The Church still exists, the Vatican is doing quite well, broadcasting to the world every day new frontiers of development in the Christian world and the beautiful fruits of cooperation with communities of believers from various continents of the world.

But basically everything is the same as before. Lots of rituals, lots of solemn speeches, lots of meetings... but **there is no SPIRITUAL REBIRTH .**

There is a beautiful church show taking place at the Vatican.

And the Christian world itself is drowning in brutal wars, in Christian states the struggle for power between various parties is growing, in some places it seems to be reaching its peak. Fascism is condemned, everyone is wallowing in a pool of lies and hypocrisy.

**At that time, Antanas Maceina described the friction in the church as the work of several movements:**

"The first proudly calls themselves "progressives" or "advanced", the second is not ashamed of the name "traditionalists", but the first is ridiculed as backward.

The source of these two movements is a contrasting understanding of the state of the Church after Vatican II. But their mood and means of action are remarkably similar.”

**When there is no spiritual connection, there is no unity. Dogmas do not unite, but rather divide minds: the leader of each movement, like individual priests, writes a lot, speaks a lot, basing "their" views on one or another "ideological chain".**

**However, due to the lack of spiritual experience, words that are born not in hearts but in heads, turns to ashes. The quarrels among theologian-philosophers (the "know-it-alls"), well-trained in the art of rhetoric, only add fuel to the fire and burn themselves in that fire. This continues to this day.**

Read the texts of priests, the Facebook pages of the Bernardines, Jesuits, or the Society of Saint Pius X, and individual parishes, and you will easily see this. Here is what is being argued about:

**The website of the Society of Saint Pius X states:**

"Faith here on earth is the expectation of the vision of God that we will see in eternity and to which it will give way. It is a supernatural knowledge of God and everything that concerns Him, without any possibility of error. For this reason, it is an inseparable whole that we receive from the goodness of God, who communicates to us the knowledge that He himself has about himself. From this perspective, it becomes clear that **faith is the perfect expression of truth: a supernatural truth given to souls without any possibility of error.** /emphasis added/

This is quite different from the personal opinion or judgment of a person who, based on **his judgment or experience, would choose his own "truth" over another**; such a truth corresponds more to the "faith" of the liberal mind, purified of all supernatural elements and reduced to the level of a political and essentially debatable choice. **Faith is the knowledge of another, essentially supernatural, order in which we have the absolute guarantee that we will not be mistaken, since the slightest error would be incompatible with divine truth.** Indeed, truth in which there was even one nuance of error would simply cease to be divine and true.

For example, **Christ, who was both true God and true man, King and A prophet, but not a Redeemer, would not be the true Christ of our faith.** Nor would he be a "lesser Christ" – which cannot exist – but simply something else.

**"One mistake irreversibly ruins the entire edifice of faith and dogma,** just as a few drops of poison are enough to render a large quantity of water unfit for consumption." \*

**The author of these lines continues to insist: "Spiritual life here on earth is impossible without the dedication of our whole mind to divine truth."**

**MIND !!! This is what is the instrument of such faith!!!** Not Love, not Heart, not Spirit and not Light. The leader of this community speaks the opposite of what Jesus Christ said. For that leader, the mind is the source and power of faith...Believe blindly, obediently,

because that's what the general says. Why then is **PEACE needed?** How do you understand: **"Abide in me, as I am in your God and Father?"** **In that relationship with God, who according to Jesus is Spirit, reason is not needed.** For 2000 years the church has not understood THIS. It has rejected it.

The Society of Saint Pius X chooses to go with Don Davide Pagliarani, senior general. Yes, this community is led **by a general**. Try to disobey him! Although his speech is full of logical errors and distortions, there are those who believe in him. Not in God. And how do you bring those people to the Holy Spirit?

**So, who is dividing the church? Modernists or a new breed of "traditionalists."**

Finally, who is lying to us? Lying for a long time and persistently? All the "saints" who are further removed from the Word of Jesus than the edge of the Universe.

All those who emphasize **blind faith in dogmas are lying. There is not a drop of spirituality in such faith.** They are the ones who are destroying Christianity. Fear those who have a lot of speaks of **the purity of faith**. Such "purity" is a new kind of fascism.

Follow those who preach **the supremacy of the Spirit over the mind.**

If we are talking about the crisis of the church and the world, let's start from the beginning, from the bold word of Truth. From how it all began and where it led, we can see it with our naked eyes. Playing with people's feelings and minds is very dangerous. Unfortunately, Antanas Maceina has never found the REAL reason why the church and the world do not communicate. They do not communicate because they speak in soulless words from the mind, not from the Heart. Pride separates traditionalists and progressives, and there is no unifying link in their posturing and goals.

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**Sufi Hazrat Inayat Khan explains without any pretensions what real life is**

**Love, the only one that helps to embrace everything and everyone in its embrace:**

"How can those who claim to love the Creator not love His creation? For God cannot be known except through His manifestation. Therefore, he who does not see enough beauty to admire His manifestation cannot claim to love God."

Again, if someone limits his love to one object, saying, "I love only this and I need nothing else," he certainly does not have the right quality of love. True love is limitless. And although it begins in one way or another limited, as it develops, it will inevitably one day burst forth.

In the East, people say that when someone loves another person very deeply and doesn't care about anything else, "it doesn't lead to anything good." A rift, a disaster, any possible

Failure is certain to happen if love is not allowed to flow freely, if it is restricted. If you try to fit the entire ocean into a jar, the jar will burst.

When they speak of a jealous God, they mean that the power of infinite love cannot be directed to one limited object. That is why the love of God is the highest manifestation of love; **love is as great as God. Indeed, God is Love.** True love must flow freely; and in order to teach us this free flow of love, the teachers first teach us to love the limited, and then to expand our love until we reach the love of God, the Infinite.

The lover of goodness loves even the slightest sign of goodness. He overlooks the shortcomings and fills the gaps, pouring out love and filling in what is lacking. This is the true dignity of the soul. Religion, prayer, worship - all this is intended to increase the nobility of the soul, not to narrow it. The soul must not be sectarian and intolerant.

It is impossible to achieve spiritual nobility if we are not prepared to forgive the imperfections of human nature. After all, all people, worthy and unworthy, need forgiveness, and only in this way can we overcome the lack of beauty and harmony, until we finally reach a stage where we can embrace all that has been accumulated.”

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**The flaw in all words, even the most beautiful, is that they are repeated without the participation of the Heart. Obedience or drill does not really lead to God. The path of Love, Spirit, and Light is more reliable for reducing all tensions. Including in the political sphere. We ourselves are guilty of watering the seeds of evil until they start to spread everywhere and strangle everything.**

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[\\*https://fsspx.org/fr/publications/lettre-aux-amis-et-bienfaiteurs-ndeg92-la-purete-du-coeur-36242](https://fsspx.org/fr/publications/lettre-aux-amis-et-bienfaiteurs-ndeg92-la-purete-du-coeur-36242)

